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AUTHOR	Santana-Williamson, Eliana
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ABSTRACT

Critical pedagogy brings a new sociopolitical view of linguistics and language teaching that is beginning to influence the teaching of English to speakers of other languages (TESOL) field. This paper aims to do two things: first, to convey an understanding of what these new views are, why and where they originated, whose voices are important, what the main functions are, what they criticize, and the likely changes they may generate in the TESOL field; and second to make proposals for implementing critical pedagogy in a TESOL teacher education course on critical pedagogy. Critical pedagogy has received several different names, including "transformative pedagogy," "pedagogies of resistance," and "emancipatory literacy." It holds that teaching is not a process whereby the teacher merely attempts to transfer knowledge from her mind to the minds of students, and sees pedagogy and learning as a social practice rather than a "decontextualized cognitive skill." The main tenets of critical pedagogy are that no education is politically neutral, and all education should be empowering and provide students with a model of critical behavior they can take with them to the outside world. The "loop input" model is suggested as an effective means of introducing critical pedagogy to TESOL graduate students. This method specifically teaches the tenets of critical pedagogy while allowing the students to experience critical pedagogy in the course. Such techniques include empowering students by giving them a participatory role in curriculum design and employing dialogic and problem-posing teaching methods. Scholarly references appear throughout the text, and 21 references are appended. (KFT)

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CRITICAL PEDAGOGY IN TESOL:

A REVIEW OF THE LITERATURE

Eliana Santana-Williamson

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By Eliana Santana-Williamson

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Introduction

It has recently become more common in the field of TESOL to read articles which discuss critical pedagogy. These articles bring up a new sociopolitical view of linguistics and language teaching that is beginning to influence the field. The driving force behind the writing of this paper lies in my curiosity to understand what these new ideas are, why and where they were originated, whose voices are important, what its main fundamentals are, what they criticize, and the likely changes they may generate in the field of TESOL. These are the questions that the first part of this paper attempts to answer. The second part is a proposal for implementing critical pedagogy in a TESOL teacher education course on critical pedagogy.

Critical Pedagogy – Some answers:

1. The Concept of Critical Pedagogy

The search for critical pedagogy at ERIC produced more than 691 documents. When restricting the search to ESL and critical pedagogy, only 14 documents were found. TESOL Quarterly (from 1967 to 1998) had 24 documents out of 135 and TESOL Journal (from 1991 to 1998) had 6 out of 38 articles containing the phrase "critical pedagogy." Some documents were written in the 80's, but most of them were published in the late 90's. Four books found on critical pedagogy in education at the SDSU library were published from 1997 on. Alastair Pennycook mentioned in personal communication (July, 27, 2000) with the writer that 2 books on critical pedagogy in TESOL are going to be published within the next year. When translating these figures, they show that critical pedagogy is quite a young approach to education in TESOL.

Critical pedagogy has received different names, such as, "critical work," "transformative pegadogy" (Pennycook, 1999), "participatory approach" (Auerbach, 1993), "emancipatory literacy" (Wink, 1997), "critical education" (Apple, 1999), "pedagogies of resistance (Aronowitz and Giroux 1985), liberatory teaching (Shor 1987), radical pedagogy (Hooks 1989), post-modern pedagogy (Giroux 1992), border pedagogy (Giroux and McLaren 1994), and pedagogies of possibility (Simon 1987)." (In Canagarajah, 1999, p. 18-9)

It is a movement that has modified the definition of critical thinking. It goes against the idea of banking education, which is "when the teacher attempts to transfer the contents of his/her mind into those of the students" (Crookes and Lehner, 2000, p. 1). It sees critical thinking as a "social practice rather than a decontextualized cognitive skill" (Gieve, 1997, p 123), as well as "an opportunity and a challenge for students to examine social structure, with its inequalities and systems of power relations" (Gieve, 1997, p 124-5). Therefore, sociopolitical issues from students' lives, such as, gender, race, sexuality, ethnicity, relations of power, inequality, discrimination, feminism, violence, ethnocentrism, and others are brought into light in the classroom through a pedagogy which "... argues that school practices need to be informed by a public philosophy that addresses how to construct ideological and institutional conditions in which the lived experience of empowerment for the vast majority of students become the defining feature of schooling." (Giroux, 2000, p 2)

2. The Origin of Critical Pedagogy

Many educational changes that took place during the 20th century were triggered by historical facts, social movements, and political agendas. For instance, "In the 19th

century, for example, the decentralized and totally controlled nature of public schooling allowed for bilingual education in accordance with political power of particular ethnic groups. It was the resurgence of nativism and antiforeign political sentiment in the late 19th century that declined bilingual education" (Auerbach, 1993, p.12). With the large number of Southern and Western Europeans that immigrated to the USA because of World War I, and the economic and political problems the country was going through, a xenophobic sentiment started in the early 20th century. All these historical facts generated English only policies in Education and in TESOL (Auerbach, 1993).

Other changes were determined by social movements, such as human rights. "In the 1950s, many parts of the United States remained officially segregated by race. Black and White (and many Chicano/a) students were prevented from going to school together. After school segregation was supposedly officially abolished, many school districts, especially in the southern parts of the country (northern states often found even more creative "solutions" to the problem of putting children together, but not really together), closed many of the public schools and reopened them as private academies, so that black children could be legally excluded." (Apple, 1999, p.4-5)

Politics is also a starting point of changes in education. "Theorists and social activists like Paulo Freire became predominant in the 60's onward when politics, social activism, and literacy were connected..." (Kanpol & Yeo, 1997). Voices that spoke about peace, imperialism, racism, feminism, and other social issues came from different areas of the world, and individuals, like Apple in the USA and Freire in Brazil, launched social and educational reforms that would reach the problem in its source: sociopolitical interests.

In short, critical pedagogy was started out of the need of reforming education in a way that it would acknowledge the influence of the social and political elements existent in each and every educational context

3. Voices Who Have Created or Influenced Critical Pedagogy

Although some educators regard Paulo Freire as the father of critical pedagogy, the origin of the ideas related to critical pedagogy can be traced back to various fields of knowledge and time periods. Starting at ancient times, ideas developed by Plato, who was the inventor of the philosophic argument, and Aristotle, who was concerned about protecting knowledge as pluralistic and multifaceted, are present in the critical pedagogy movement. Other philosophers who have also somehow contributed to the field are Renee Descartes from the 16th century and Kant and Hegel from the 18th century. From more recent times there are names such as social theorists Frederick Engels and Karl Marx, German mathematician Edmund Husserl, German existentialist Martin Heidebergger, and Psychoanalyst Sigmund Freud (http://wwwvms.utexas.edu/~possible/flow.html). Also from the late 1800's, the Russian psychologist Lev Vygotsky emphasized the importance of culture and context in one's learning, introduced the theory of zone of proximal development, and the relationship between thought and language. From the 20th century the social theorist Gramsci believed that the role of an educator was to acknowledge the oppressive structures existent in schools. He stated his idea of hegemony in education and how it is kept by the ones in power (Wink, 1997).

The first ones to be considered as critical theorists came from what is known as The Frankfurt School. It started in the early 1900s with Max Horkheinmer, the director

of the Frankfurt School. Other names are Theodor W. Adorno, Herbert Marcuse, Leo Lowenthal, Eric Fromm, Henryk Grossman, Freidrich Pollock, Antonio Gramsci, Paulo Freire, Jurgen Habermas, and Raymond Williams. The French postmodern philosopher Michael Foucault, who analyzed discourse and its relations of power, is regarded as the most influential on cultural criticism, mainly in America (http://wwwvms.utexas.edu/~possible/flow.html).

Educational critical theorists are the educators who have developed and implemented the ideas started by critical theorists into what is called critical pedagogy. Among them are Skutnabb-Kangas, a Finish linguist that defends the idea of a declaration of children's linguistic human rights, and Dewey, an American voice who has stated that teachers should accept their children. Ada has created her own emancipatory approach to teaching reading. Sudia McCaleb has been developing the relationship between schools and the community. Giroux has focused on curriculum and how it is a way of organizing power, values, and knowledge. Cummins concentrates on the idea of power in education and in society, and has defended the role of education as empowering to the individual (Winks, 1997, Kanpo & Yeo, 1999). Basil Bernstein has argued how "'official knowledge', as both content and form, was implicated in the reproduction and subversion of power relations" (Apple, 1999, p.139). Michael Apple, Douglas Kellner, Carlos Torres, and Kris Guiterrez are mentioned as having developed important work in the field (wwwvms.utexas.edu/). Last but not least, the famous and largely quoted Paulo Freire (see Apple, 1999, Kanpol & Yeo, 1999, Wink, 1997, Canagarajah, 1999, Johnston, 1999, wwwvms.utexas.edu), who, "during the 60's conducted a national literacy campaign in Brazil for which he eventually was jailed and exiled from his own country"

(Winks, 1997 p. 65), is considered by many as the father of critical pedagogy. In the field of TESOL, Philipson, Canagajarah, Pennycook, Liu, Auerbach, Benesch, and Erlbaum have written and been extensively quoted in articles on critical pedagogy in TESOL.

The information on critical pedagogy collected shows that critical pedagogy is an intricate and complex tapestry made up of diverse colors and shapes. It is the product of diverse voices that come from distinct areas of the world, from people of numerous races and color. However, critical pedagogues share one common goal: to fight against imperialism and social and political injustices through education.

4. The Main Tenets of Critical Pedagogy

4.1 No education is politically neutral

Education is always political, never neutral. "ESL/EFL teachers commonly see themselves as contributing to general welfare simply by helping people to communicate with other people, and defending the idea that politics should not be a concern for teachers, teaching should be the only focus instead. (Winks, 1997, Crookes and Lehner, 1998). However, Paulo Freire and other voices that speak out about critical pedagogy state that no teacher, schooling, curriculum, book, testing, or anything related to education is neutral. The moment that decisions are made on what approach to use in class, what and how students should or should not learn, how students should be tested, who is hired/fired, and how the teacher-student relationship takes place, personal as well as political values are already playing a role in it (Benesch, 1993, Wink, 1997). It is the desire and wishes of those that have the power to make these decisions (the dominant group) which decides what and how the marginalized classes will be learning. Therefore,

as the dominant group already has the power and does not have interest in changing the status quo, they develop approaches which will not be threatening to their authority. Students, then, are mere elements of perpetuation of a status quo that does not benefit them and will not change for there is nobody to question it (Auerbach, 1993).

4.2 Education should be critical and empowering

The main goal of critical education should be to "create the basis for transforming that system into a more equitable one" (Auerbach, 1993), instead of reproducing the cycle described above by assimilating the students into it. Students should be presented situations out of their own life context in the format of problems to be solved so they can be aware of them, reflect on them, and find ways to solve it. Education should empower students so they can liberate themselves from domination (Vandrick, 1995).

4.3 Education should recreate in the classroom a model of critical behavior that students should take with them to the outside world

Students should be given the opportunity to practice critical skills by being engaged in a democratic model of teaching through which the students share power and authority with the teacher and are active participators in the process of curriculum and material design. Therefore, what content and processes are to be used, how students are to be tested, how the program is to be evaluated, and all the decisions pertinent to designing curriculum are made by teachers, students, and administrators through dialogue. In this way, students are empowered and given a voice. The teacher should contribute to the learning process by posing problems and helping students think about issues through a critical perspective, instead of using conventional "banking education",

which is when teachers deposit in students' mind large amounts of information. Developing students' critical thinking skills in the classroom is expected to enable students to apply the same type of thinking to the outside world by acting on it and transforming it in a more equitable world.

4.4 Education should take a post-modern and post-positivistic view of the world.

Some studies and articles set critical pedagogy as being against the approaches to education that came before it for being "... identified with such intellectual movements as Enlightenment, rationalism, science, and modernism ..." (Canagarajah,1999, p.17). These movements share the philosophy that there is one single answer to all problems, thus tending to forget that there are multiple and contradictory relations of power in everything that is done. In addition, they do not consider the researcher as an individual that is part of these relations of power (Apple, 1999). For these reasons, critical pedagogy questions the positivist view (Pennycook, 1994, p.700) as well as asserting postmodern and poststructural influence in cultural studies and in critical education (Apple, 1999). It points out that a descriptive ethnography has too narrow a focus by ignoring the sociopolitical forces that influence the researcher, and by being ahistorical. It introduces a new kind of ethnography which "can build an element of ideological critique into cultural descriptions, ... analyzes the words in relation to the larger historical processes and social contradictions ... and considers the explanations of these contradictions to be its very quest" (Canagarajah, 1999, p.48).

4.5 Education should use *a dialogic and dialectic* approach to decision making.

Instead of using a monologic approach to decision making, which is when students have to accept what is imposed by the teacher and school administrators,

educators should use a dialogic approach, through which students should be given a voice by dialoging (Gieve, 1998). In this sense, dialogue means "talk that changes us or our context. Dialogue is profound, wise, insightful conversation. Dialogue is two-way, interactive visiting. Dialogue involves periods of lots of noise as people share and lots of silence as people muse. Dialogue is communication that creates and recreates multiple understandings" (Wink, 1998, p.36). These dialogues should generate information which will affect curricular and teaching approaches, methods, techniques, resources, or any educational decision that involve students. By promoting real dialogue, dialectic tension is produced. Winks (1998) explains that dialectic means "the tension of yining and yanging (the backing and forthing) of thoughts, ideas, values, beliefs" (p.35). It is when different ideas are examined, discussed, and argued through questioning. Therefore, dialogues and dialectic arguments come hand in hand in critical pedagogy.

4.6 Education should be Transformative.

Reproductive education is when schooling serves to reproduce what is already in existence, thus supporting the status quo. Transformative education, however, is regarded as the kind of education which "can and must necessarily start with the critique of existing dominant and oppressive social and cultural institutional structures (Pennycook, 1998, Caraganajarah, 1999). In order for critiques to work as transformative "... these memories and subsequent critiques must propel people individually to courageous acts of resistance" (Kanpol and Yeo, 1999 p.28). If only what goes wrong in society is addressed, there is a tendency for pessimism. Transformative education aims at going beyond addressing the issues, to coming up with a plan to fight against what needs change and to actually acting upon it (Wink, 1998).

4.7 Education should generate "Conscientization"

"Conscientization" is a cornerstone in the work of Paulo Freire, and should be the first step in any critical pedagogy, since " nothing will change unless people know things need to" (Pennycook, 1999, p 336) Critical education should raise teachers' and students' awareness to the social, political, educational, or any inequalities in their life contexts, and help them realize that by knowing and questioning, they can promote change It "moves us from the passivity of 'yeah-but-we-can't-do-that' to the power of 'we-gotta-do-the-best-we-can-where-we-are-with-what-we've-got'" (Wink, 1997, p 26)

5. How does critical pedagogy impact the field of TESOL and TESOL Teacher Education?

Some TESOL professionals have adapted the ideas of critical education Pennycook (1999) has stated that "critical work in TESOL is an attempt to locate aspects of teaching English to speakers of other (othered?) languages within a broader, critical view of social and political relations" (p 332) Crookes and Lehner (2000) have explained that "critical pedagogy in ES/FL, then, takes as joint goals the simultaneous development of English communicative abilities together with the ability to apply them to developing a critical awareness of the world and the ability to act on it to improve matters (p 1)

Critical pedagogy questions SLA theories and what they focus on Pennycook (1999) asserts that, " work in second language acquisition has tended to locate the process of learning solely in the psychological domain without taking into account the social, economic, cultural, political, or physical domains in which language learning takes place " (p 331) Also, Angelil-Carter (1997) states that "research in SLA has

been dominated by questions regarding the psychological processes of language learning, with less concern for the wider social context, the power relations within the context, and their effect on psychological variables" (p. 263). Therefore, critical pedagogy followers advocate that the field of TESOL should not focus only on linguistics, but also look into the field of education for inspiration and change.

By criticizing the infrastructure of the SLA studies, critical pedagogy defends changes in other aspects that influence the teaching of second/foreign languages. For example, it defends the substitution of the broadly used top-down approach to designing curricula, syllabi, and materials to a participatory one instead. It goes against the use of "teaching material, curriculum, and pedagogies developed by Anglo-American communities for periphery contexts" (Canagarajah, 1999, p. 12). It motivates educators to immerse students in sociopolitical awareness activities based on students' own contexts, question the "hidden curriculum" of their courses, and involve students in making decisions that will offer them alternatives to change their living conditions (Canagarajah, 1999).

Approaches to SLA research and the use of L1 in the TESOL classroom are two other issues which should be addressed differently according to critical pedagogy. It considers research as a social practice, which is never free of values, investment, and ideology. It also adds that researchers, mainly those that are ethnographers, must be aware that unbiased research is an unattainable goal (Canagarajah, 1999). The non-use of L1 is questioned by critical pedagogy based upon the fact that "evidence from both research and practice... suggests that the rationale used to justify English only in the classroom is neither conclusive nor pedagogically sound" (Auerbach, 1993, p. 15).

Fairclough (1992) further explores the labels native/non-native speaker by arguing for a dialectal view of discourse, "... in which human agents are constructed by and also construct a discourse, clarifies how it is possible for a non-native speaker to become a legitimate speaker of English. We in SLA research need to examine by what means speakers of an L2 take a skeptron, that is, become legitimate speakers of English" (Angelil-Carter, 1997, pg. 267).

Probably due to a strong attachment of TESOL to language rather than education (Crookes and Lehner, 2000- Internet), only a few articles were found on the use of critical pedagogy in TESOL teacher education. Nevertheless, it is clear that critical pedagogy principles have created controversies in this field. There are those who think that teacher education programs which have critical pedagogy in their curriculum should model it by using it as an approach to educating their teachers in their program. In other words, these programs should practice what they preach by not depositing large amounts of knowledge into students minds, involving teachers and learners in dialogical and dialectal conversations, and by supporting a problem-posing methodology (Rojas, 1995, Crookes & Lehner, 2000, Edge,1996). This dialogical approach can be implemented in language classroom and teacher education programs through the use of dialogue journals, process writing, and negotiated syllabi (Johnston, 1999). However, some who oppose to this view when dealing with TESOL teachers from non-NABA countries[1] because they "often return home to face not only the problem of modifying their methods and techniques, but also the conflict between their newly acquired ideas and those still firmly followed by local professionals. NABA TESOL teacher educators should abandon ideological and methodological dogmatism and work with international TESOL students

[1] NABA stands for North America, Britain, and Australia (Liu, 1998)

to adapt and develop methods and techniques that will work for them" (Liu, 1998)

6. Criticism Received

Many are those who have risen against the principles of critical pedagogy Johnston (1999) mentions some names and their critiques, namely, "Ellsworth (1989) ... claimed that it is inherently undemocratic and not at all liberating ... Gore also objects to the way that critical pedagogy's 'claims to empowerment attribute abilities to the teacher' (p.57) ... Lather (1992), who points out that 'too often, such pedagogies have failed to probe the degree to which empowerment becomes something done 'by' liberated pedagogists 'to' or 'for' the as-yet-unliberated'(p.122) ... Usher and Edwards (1994) raises ... its failure to make explicit connections between its abstract philosophical position and what does or should go on in actual classroom teaching" (p.559)

Johnston (1999) has also added that the concept of power is used in the wrong way. Despite admitting the great influence critical pedagogy has caused on his professional life, he warns to the importance of being critical to it and points four main weaknesses of critical pedagogy. First, the power relations are always present in educational contexts, and instead of trying to remove it from the classroom, a better approach is to use it in a good way. He did not explain what he meant by good use of power. Second, although he understands that no schooling is apolitical, he also firmly believes that the essence of teaching is not power or politics, but moral. Third, he mentions that the goals of critical pedagogy are grounded in a teleological vision of history rooted in modernism, and not in postmodernism. Finally, he criticizes the language used by critical pedagogues by saying it is extremely obscure.

Some TESOL professionals who are critical pedagogues have acknowledged criticism to critical pedagogy in their work. For instance, Pennycook (1999) mentions that some educators find that "... critical work in TESOL may seem to boil down to a mixture of TESOL and leftist politics" (p.334), and that language education should back away from a political view of the world and defend the idea of neutral education. Canagarajah (1999) enumerates four critical remarks, namely, that "the assumptions and scholarship of CP (Critical pedagogy) appear incomprehensible to non-initiates... CP is also perceived as to be too judgmental and condescending towards other practitioners... CP is considered to be too reductive , in narrowing down all issues of teaching to matters of ideology... Finally it is considered to be too confrontational, disturbing, and perhaps cynical..." (p. 21). Canagarajah (1999) raises in defense of critical pedagogy by admitting that, since it is a paradigm shift, these reactions are already expected. He adds that in order to appreciate the significance of the fundamentals of critical pedagogy, educators are required to change the way they look at pedagogical issues, from an Enlightenment and positivist to a post-modernist view of the world.

Applying critical pedagogy processes in a TESOL teacher education course on critical pedagogy: The loop input.

The second part of this paper aims at suggesting a model of a course on critical pedagogy to graduate students of TESOL. The "loop-input" (Woodward, 1991) model will be used, the term denotes that student teachers will be learning about critical pedagogy by being taught through it. In other words, student teachers will have critical pedagogy as the content of their course at the same time they will be experiencing it

through the processes used. Therefore the techniques used with the teachers are the techniques they are supposed to use with their students if they decide to use a critical pedagogy approach in their classrooms. In this way, teachers will not only not be taught through "banking education", but they will have a chance of being critical of critical pedagogy since "critical pedagogy in TESOL must not become a static body of knowledge but rather must always be open to questions" (Pennycook, 1999, p.345). The techniques to be used with the students as well as the rationale behind them are explained in the paragraphs below.

a) Using *critical* instead of *banking* education

a.1)Student teachers[2] will write journals where they describe what they have learned from critical pedagogy on that day, how they felt, and how they think that helped their learning or not. This will help students address their personal experiences and be critical, instead of accepting the instructor's ideas as rules. The teacher educator should respond to student teachers' journals individually and help them focus on questioning the status quo.

a.2) Student teachers will do the readings and make notes of what they are thinking as they read it. In this way, they will interact with the reading and will be critical of them.

a.3) Student teachers will do short role-plays and skits that will address issues in learning and teaching intertwined with critical pedagogy. Through these role-play, for instance, they may explore the terminology, show students and teachers reaction which are based on banking or critical education.

[2] The terms student teacher and teacher educator will be used in the remainder of this article to differentiate the teachers that are studying critical pedagogy and the teacher that is teaching it.

a 4) The teacher educator will use authentic texts such as video tapes, advertisements, speeches, dialogues, pictures that are heavily biased and loaded with ideologies and have student teachers discuss them and do skits exemplifying them

a 5) The teacher educator will point out critical pedagogy skills when they are exhibited by student teachers

b) *Empowering* students and giving them a *voice* through a *participatory* approach to curriculum design and the issue of *authority*

b 1) Student teachers will reflect in their journals on what did not help their learning and suggest changes to the program. In this way student teachers will actually have a voice and be empowered through their own process of learning

b 2) The teacher educator will be critical of its own teaching and change curriculum according to students' needs and wants

b 3) Student teachers will discuss with teacher educator matters of grading, syllabus design, homework, and any issue related to their program. By doing so the teacher educator and student teachers will be learning and making decisions together thus sharing authority and having ownership of their curriculum

b 4) Student teachers will bring to class material they find relevant

b 5) The teacher educator will change the subject matter as themes emerge from the previously determined themes

b 6) The teacher educator will participate as a learner among learners by contributing with his/her life experiences

c) Using a *post-modern* and *post-positivistic* view of teaching and learning

c 1) The teacher educator must not use dichotomies, dualistic or binary oppositions. Whenever students present such a characteristic in their speech, the teacher educator should have the student teacher rephrase it by using a dialectic approach.

c 2) Student teachers will be motivated to see the world and language teaching dependent on individual contexts. They will see that there are no recipes for teaching, but that language teachers need to be aware of their teaching contexts and their students needs and wants in order to make choices.

d) Using a *Dialogic* approach

d 1) Student teachers will be taught active listening, which is a technique that enables student teachers to listen with respect to each other and talk honestly about what they think without the fear of being judged. Student teachers will be, then, given respect and respect others promoting an environment suitable to dialoguing. The teacher educator should emphasize various interpretations supported by reasoning and thoughtful examination. The classroom has to be an example of democracy!

d 2) Student teachers will use I statements in their speeches in order to avoid generalizations and to practice the acknowledgment of a multifaceted world.

e) *Problem-posing* techniques and *transformative* pedagogy

e.1) The teacher educator will pose problems to students out of their readings their dialogues, their reflections, and any task done in class. When doing so, the teacher educator will address the issue of banking education and how to teach students how to be critical of what they do.

e.2) The teacher educator will incentive student teachers to come up with action plans that would promote transformation.

f) Using "*Conscientization*" techniques.

f.1) The teacher educator will raise student teachers' awareness to issues in their own their own cultural, educational, and sociopolitical contexts by bringing other people's experiences as a catalyst.

f.2) Student teachers will share personal narratives, in the format of a newsletter published and given to all the students in class.

f.3) Teacher educator will raise student teachers' awareness to issues of race, gender, imperialism, and so forth in their own work contexts. They will analyze books, teaching materials, classroom situations, and documents through a critical pedagogy perspective. Examples of organizations that produce such documents are: Concerned women of America, Citizens for Excellence in Education, National Legal Foundation, Eagle Forum.

f.5) Student teachers will teach lessons and reflect upon them through a critical perspective.

f.6) Student teachers and teacher educator will provide others with feedback on their lessons.

In short, the roles of the teacher educator are mainly those of problem poser, curriculum negotiator, dialogue facilitator, assessor of students' needs in terms of skills necessary to be critical, planner of classes in a loop-input format, be critical of its own class, and awareness raiser. The teacher educator should explain the rationale behind what student teachers are doing by: helping them locate "critical pedagogy" in a historical context; raising their awareness of the critical processes used; and by listening to them explain how they felt throughout the process, how those processes have affected them as people and teachers, and how they think those processes would work (or not) in their won teaching contexts. The teacher educator and the student teachers should pose questions and problems to be reflected on, evaluated, and acted upon. Each problem should be approached through an optimistic view towards solutions. Student teachers should not be afraid of raising issues and the teacher educator should not give solutions to their problems, but guide them to find the solutions instead.

Conclusion

Critical pedagogy imposes many changes in the field of TESOL. Some may be taken as generative of positive results. For instance, the way it sees the role of TESOL as "in no way reducible to teaching techniques, methods, or approaches as they are commonly understood within TESOL" (Pennycook, 1999, p.341). By looking at approaches, methods and techniques through dialectic, non-monolitic lenses, there is no one linear division of them that is the answer to classroom problems. Also, it requires that teachers be critical to those views and learn how to use them as they fit into a determined context. Teachers have to be more intellectualized and versatile, more

knowledgeable on theory, and have a broad view of the different arguments on how languages are learned.

The implementation of critical pedagogy may also cause some drawbacks. TESOL professionals must have a much longer education in order to be able to do what is required above. Janangelo (In Johnston, 1999) pointed out "the unreasonable expectations critical pedagogy places on teachers" (p. 559). Another flaw of critical pedagogy is that it finds itself the righteous way of educating individuals, denying what is asserted by themselves when it goes against a positivist view of the world. If there is no one single answer to problems, certainly critical pedagogy is not one. It is only one more option among many others that could be used by educators when appropriate or necessary.

Critical pedagogy does not necessarily need to be considered a paradigm shift in such a way that everything that was built before needs to be thrown away. After teaching TESOL for 12 years and dealing with students from various backgrounds and in different social, political, economical, educational, and physical contexts, I agree with Edge (1996) who says that, "The most appropriate way for a person to teach is exactly the way that person does teach, provided that he or she is committed to this process of exploration, discovery and action ... Appropriateness to context is best judged by informed, sensitive insiders" (p. 18). Therefore, critical pedagogy should be thought of not as a solution for teaching problems, but, as its own theory asserts, as an approach to be considered and used critically.

In short, the review of the literature on critical pedagogy shows that it is still a vast field to be explored. It also points out that critical pedagogy has only recently

initiated changes in the field of TESOL. Some say that it has not caused an impact on TESOL that is worth mentioning, whereas others state that its impact is still to be seen. Despite these disagreements, critical pedagogy was originated by a type of ideology that, if integrated in our everyday teaching, could possibly change the way the world is seen, organized, led, and the ways lives are lived by minorities or in regions of the world where the social lacks organization. Critical pedagogy espects people to be independent learners, thinkers, and doers. Summarizing the whole idea that lies behind it, Paulo Freire states:

"You don't have to follow me, you have to reinvent me." (in Giroux, 2000, p. 4)

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